

THE CATHOLIC IN COLORADO

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COLORADO CATHOLIC, SIXTEENTH YEAR.

Thousands to Education John H. Creighton His Work For Catholicity

The greater number of our readers will readily recognize the gentleman whose picture we present on the first page of this issue, as he is a man whose manly character, personal worth and boundless charity have won for him a widespread reputation. Perhaps no name among the Catholics of the West stands out more prominently as being that of one who worked earnestly in behalf of charity, than does the name of John A. Creighton of Omaha. Especially in this true if we look among those persons who have contributed generously to the support of Christian education. In Mr. Creighton's home city there are many evidences to substantiate these statements, and they will even go further, for they will show that not only Mr. Creighton himself, but his family as well, has been noted for these splendid characteristics of generosity and munificence. A bit of the Creighton family history is as follows:

The Creighton name first attracted the attention of the public at large at the time of building the great Union Pacific railroad. A line of telegraph was at that time planned for the transcontinental highways, which was to cross the mountains and stretch to the Pacific Ocean. This undertaking would not be regarded in these days of vast enterprises as a gigantic work; but in those early days it was a great undertaking, and it required skill, capacity and large resources to carry it forward. In Edward Creighton was found a man to direct the work.

The contract fell into his hands, and he undertook the work of building the line, pushing it on with unexampled speed and energy until the electric telegraph flashed messages across the continent from ocean to ocean. In the enterprise was laid the foundation of the great fortune which Edward Creighton accumulated during his lifetime, and which was destined to bear splendid fruit after his death, as we shall see. Edward Creighton early established his home in the city of Omaha, and his name, like that of his brother, John A. Creighton, is identified with the early history of that city, to which the public spirit of the Creighton brothers combined to give great impetus. They were foremost in every public spirited undertaking. In a special manner they were benefactors to religion, to education, and to charity. Creighton College at Omaha is deservedly named in honor of Edward Creighton.

During his lifetime he had proposed to found a free institution of learning to be carried on under Catholic auspices, but, as too often happens, he died before making the necessary legal arrangements to carry out his project. He died intestate, Nov. 5, 1874.

His wife, Mrs. Mary Lucretia Creighton, inherited his whole fortune—there were no children; but she inherited her husband's noble characteristics, and with earnest resolution she proceeded to carry out his last wishes. In her will she made provision for the erection and endowment of a college in the city of Omaha, "which shall be known as the Creighton College, and it is desired by me as a memorial of my late husband." The trust was committed to the Bishop of Omaha, and to be more gracious or more fitting hands could the charge be committed. For the incumbent of the see was the dear and honored Bishop James O'Connor, thus given over to him \$150,000. The generosity of the gift and the endowment, apart from its munificence, lay in the provision that the college should be forever free to students of the State. When the buildings were erected and made ready, the management was given over to the Jesuit Order.

But the gift, splendid though it was, would certainly not have sufficed to maintain the college according to the requirements which swiftly grew upon it, had it not been supplemented by the generosity of John A. Creighton and his wife, both of whom seconded by large gifts the noble purpose of the original founders. While Creighton College remains, as designed, a memorial to Edward Creighton and a shining testimony to the Catholic and loyal spirit of his admirable wife, it will ever be a monument also to John A. Creighton's noble munificence in the same cause, as well as to his wife, who shared his spirit and emulated his generosity.

The subsequent large editions made to the college and the astronomical observatory on the grounds were the gifts of John A. Creighton and wife, and both were generous contributors to the fund for the college church near by. Mrs. Sarah Emily Creighton, wife of John A. Creighton, died Sept. 20, 1888.

Large and generous as were the gifts of John A. Creighton to the cause of Christian education, these have been exceeded, we may say, by what he has since given in behalf of charity. His proudest monument is St. Joseph's Hospital in the city of Omaha. His wife had provided by bequests a fund of \$50,000 as a nucleus to build a hospital. This fund was munificently increased after her death by her sorrowing husband. Indeed, he planned on a scale vastly beyond that originally contemplated.

The magnificent building, with its superb equipment in all hospital requirements and paraphernalia and its extensive grounds, represents an outlay of not less than \$250,000. And the work

on the building and the choice of appointments was personally watched over and superintended daily by Mr. Creighton in person. The work was for him a labor of love. It is his memorial to his wife. It is a proud and glorious testimony of his truly Christian and charitable spirit. Nor is this all. Subsequently the "John A. Creighton Medical College" was established by his gifts and made part of the Creighton University. There are many other monuments and testimonies of his liberality, but we shall rest content by naming one in particular.

One of the hill-sides of the city of Omaha is crowned by a lonely and isolated edifice known to the neighborhood as the "Convent of the Poor Sisters." Years ago a little band of these devoted Sisters came to the West seeking in various cities the privilege of a "foundation." They met with scant encouragement. Conditions in most places of their quest was unfavorable. Ecclesiastical authority in many places had other and more urgent necessities to provide for in the way of religious communities; and even in Omaha, the place of their final appeal, the good bishop, though sympathetic, hampered by many such burdens in a new diocese, was forced to say them nay. It was then that John A. Creighton, hearing of the appeal of the poor Sisters, came forward and volunteered to give the ground necessary for a convent, and moreover to erect the building; and all this he did with the willing consent of the Right Rev. Bishop O'Connor. Later on he provided for the support of the convent. No wonder our present venerable Holy Father Leo XIII. conferred on John A. Creighton the title and distinction of

ROMAN COUNTE

The University of Notre Dame has hitherto conferred the Laetare Medal on distinguished Catholics in recognition of high personal worth; but especially because of notable services to religion in the different lines of public duty. Historians, journalists, architects, engineers, artists, writers, have been recognized and honored by this distinction. In the present instance the University pays its tribute of homage to a munificent benefactor of charity and Christian education in the person of

JOHN A. CREIGHTON. ORIGIN OF LAETARE MEDAL.

NAMES OF THE RECIPIENTS.
Some years ago several members of the faculty of the University of Notre Dame met in an informal and casual way at recreation. Their conversation, general at first, turned later to matters affecting the interests of religion and the duties of educators.

In the interchange of thought this question of the Laetare Medal came up.

It was claimed by one or two that the hierarchy did not sufficiently encourage and direct the work of the laity along these lines.

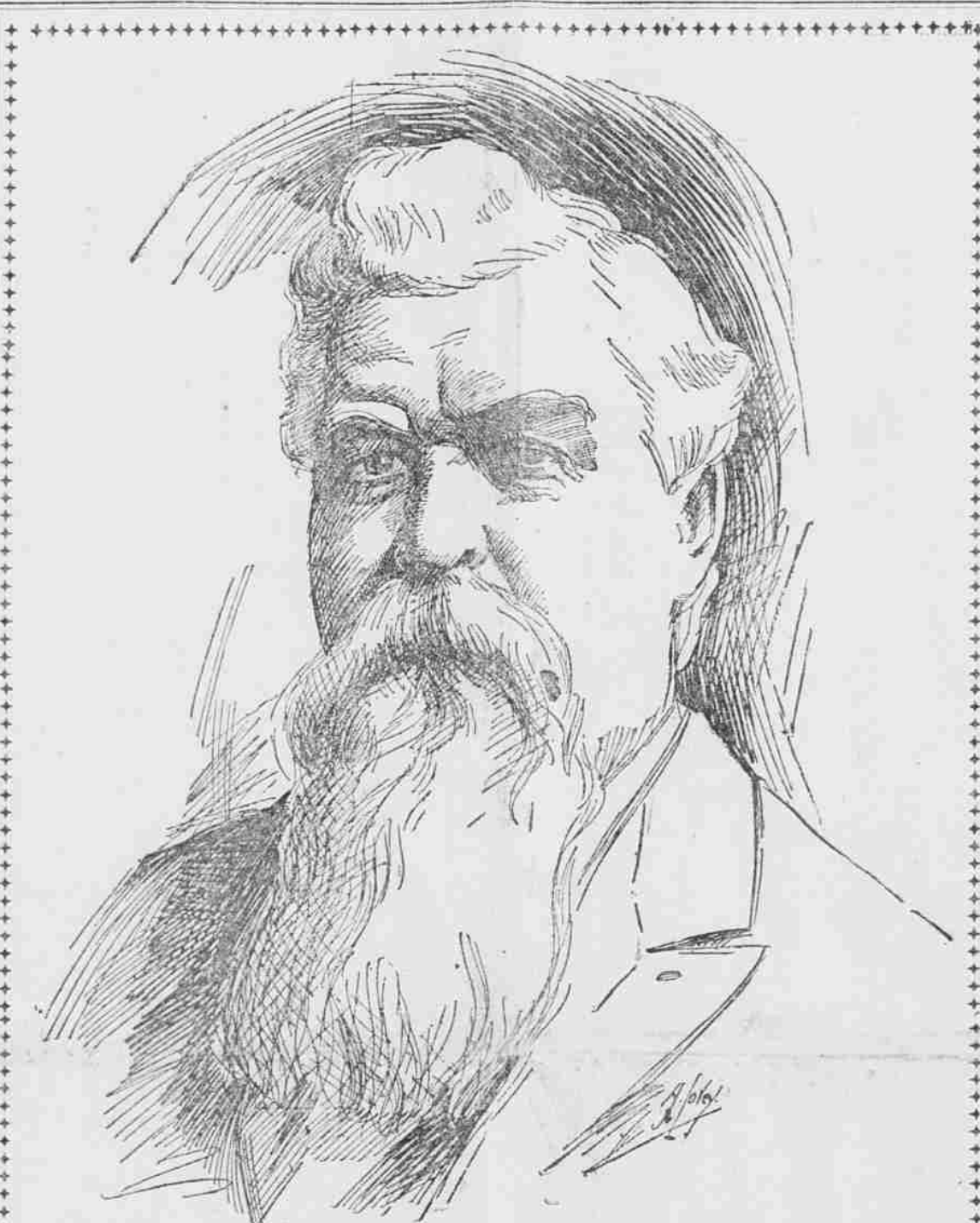
While admitting that the laity as a body are less energetic and less judicious in this laudable work than they ought to be, nevertheless some of the others contended that a cause of deeper source must be sought and that clergy can not justly be held responsible. In short, it was said that laymen themselves are primarily at fault for whatever laxity there may be in the matter. In this vein one of the senior members gave expression to his views in language to the effect following:

"We all know that when laymen exhibit saintly and sound judgment, fortified by good example, in endeavoring to further the interests of religion, morality and education, the clergy are among the first to manifest approval and encouragement. Their warnings against pitfalls must not be taken as a pronouncement against zeal and action for the welfare of the Church and the good of society." Instances were given by way of justifying him in the maintenance of the opinion he expressed; and, numerous and striking as they were, the conclusion was that whatever backwardness the laity had shown in the matter was mainly attributable to their own indifference or lack of ingenuity.

It was said that the laity and industries characteristic of unwholesome emulation in a wild scramble for social prominence, empty and disappointing at last, give precedence to not a few of spiritual sluggishness or torpor that readily found manifestation in compromise with customs and tendencies at variance with moral principles. One of the statements made in support of this contention had reference to the large percentage of at least nominally Catholic young men in attendance at non-Catholic institutions of learning.

"And surely," the professor continued, "the clergy can not be held answerable for sending these young men away from their religion is misunderstood or misinterpreted and constant danger encountered in the loss of principles taught them in the cradle to adolescence. A nice prospect, indeed, for perhaps tender-hearted, but certainly thoughtful parents who vainly imagine that a certain prestige and deficiencies hidden by the popular reputation for the high standing of his school. I would say to all such that education can not profit by such exploitation. A dunce from such a place, graduated though he be, seems more of a dunce on account of his education than a dunce from a common school. Such men and women as these deserve good will and encouragement. It is my opinion that our University might well take some definite action in that regard—take the initiative, as it were, in appreciative acknowledgment of what is thus done for faith, morals, education and good citizenship. A medal yearly given might fittingly serve as tangible evidence of appreciation and encouragement."

The suggestion was favorably received and ultimately adopted by the president and faculty. In consequence



HON. JOHN A. CREIGHTON OF OMAHA, NEBRASKA, BANKER AND MILLIONAIRE. WHOSE NAME IS LINKED WITH ALL THAT IS NOBLE AND PROGRESSIVE AND WHOSE EXAMPLE MIGHT BE PROFITABLY EMULATED BY OTHER RICH CATHOLICS OF THE WEST. HIS SINCERE CHARACTER, GREATNESS OF MIND AND GOODNESS OF HEART.

home-life, and after aid proportionately to his weakness and indecision in enabling him to accommodate himself to his new associations and environment.

"Well, now, that is what I call downright pessimism," exclaimed another of the profession, one entitled to speak with authority by reason of his long and faithful services to the university. "I am certain you have confounded the exception with the rule. You see and speak of the idly circling waters of the eddy rather than of the current that marks the center of the river. Consider how engrossing are the duties of such of the laity as might be said to be creditably led to take an active part in the important work to which you refer. Our faith is fixed and settled beyond controversy or question, and does not invite the unrest and agitation which doubt engenders. Moreover, let us make our system of education the most thorough and progressive in the land, and we shall then have no occasion to fear that the parents of Catholic young men, or the young men themselves, will of their own choice face the perils you have so graphically described."

"Well, I admit the force of what you say," replied the speaker who had preceded, "but we deal with the matter from different points of view. Our controversy, if such it may be called, resolves itself into the question simply of which of us had of this interesting theme the correct major premise? If you had—why, that settles it."

"But my reply did not fully cover the case," as preceded by your said and younger professor, resuming his remarks. "There certainly is truth in what you say, as applied to a small, but vulgar, element of the newly rich. On the other hand, however, think of the thousands and hundreds of thousands of practical and zealous laymen—devoted men and women—who are laboring in all the walks of life with genuine sincerity and edifying results to further the results of religion, education and morality. Earnestly and unobtrusively and not telling at what sacrifice, they proceed unconspicuously to the discharge of the duties devolving upon them. They bear their burdens with resignation and true Christian fortitude, and their lives furnish edifying examples of obedience to the commands of the church. In short, their lives square with her teachings. They sympathize with the afflicted and are charitable to the poor; industrious, temperate, upright and honest, their conduct is exemplary. Such men and women as these deserve good will and encouragement. It is my opinion that our University might well take some definite action in that regard—take the initiative, as it were, in appreciative acknowledgment of what is thus done for faith, morals, education and good citizenship. A medal yearly given might fittingly serve as tangible evidence of appreciation and encouragement."

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with it the token chosen was a medal, with an accompanying presentation address. This it was determined to confer on the chosen recipient Laetare Sunday in each year, and hence it is called the Laetare medal.

It is intended as a recognition of services rendered by the laity in behalf of religion, education and morality. The University of Notre Dame bestows her degrees on the young men who worthily finish their studies in her halls, and they go forth into the world crowned with her laurels, and assured of her cherished hopes and cordial wishes for their success and welfare. But, not content alone with this, she seeks also to reach, according to her own method of university extension, the helpfulness and good offices to the great world outside to the body of the church, or to members of the laity whose zeal for the faith and achievements in the arts, sciences, literature, law, medicine, etc., entitle them to appreciative recognition and encouragement. The alumni thus far chosen by her in this broad field already form a galaxy of distinguished men and women whom Catholicism generally must feel pleased to see recognized, honored and decorated with this token of her good will and approbation. And here it may be fitting to give the names of some of those who have already been chosen year by year as recipients of the Laetare medal: In 1883 it was conferred on John Gilmory Shea, the historian, who was known throughout the United States as an authority on Indian antiquities and dialects; in 1884 it was bestowed on Patrick Keely, the most noted architect of church edifices in the country; in 1885 it was conferred on Edith Allen Starr, famous as a lecturer and artist—a lady whose services in popularizing Catholic art have been most valuable; in 1886 General John Newton, who served his country with fidelity and efficiency, as well in peace as in war, and was notable for his attainments in engineering and the sciences, received the medal; in 1887 it went to a distinguished German convert, who once stood high in fame and confidence as a clergyman of the Lutheran church; in 1888 it was presented to P. V. Hickey, whose splendid abilities as editor were cordially enlisted in defense and furtherance of faith, education and morality; Mrs. Anna Hanson Dorey, whose writings entitle her to a conspicuous place in the domain of Catholic literature, received the medal in 1889; in 1890 it was conferred on William J. Omaha, whose exceptional bright mind and capable hand have for many years been at the service of his co-religionists and faithful in raising the standard of Catholic aspirations to high ideals of duty and effort; in 1891 it was bestowed on Daniel Dougherty, famous for his oratory, and a faithful son of the Church; Major Henry P. Brownson, a soldier, scholar and gentleman, who has ever been true to his standard of duty, and whose edition of the voluminous works of his gifted and distinguished father entitles him to the grateful acknowledgment of both the hierarchy and the laity, received the medal; in 1893 it went to Patrick Donohue, the venerable editor and publisher of a leading Catholic newspaper; Mr. Augustin Daly, who deserves well of the public on account of his purifying the drama, received it in 1894; in recognition of his

services to God and country it was bestowed in 1896 on one of the great of Americans and most devout and faithful of the laity, General William Stark Rosser; the following year it was conferred on Mrs. Saffler for meritorious services in the cause of Catholic literature; in 1897 it was presented to Dr. Adis Emmet, faithful son of the Church, and one of the ablest physicians and surgeons in the country; in 1898 it was bestowed on the Hon. Timothy E. Howard, in view of his honorable record for fidelity to religion, service to country, ripe scholarship, educational work, trustworthiness in official life, efficiency in legislative circles, and high standing as a jurist; the fourth woman to receive the Laetare Medal was Mary Gwendolen Caldwell, Marquis de Meriville, the foundress of the Catholic University of America.

REV. DR. BURTSSELL.

He Is Eminent Fitted For the New York Regency.

(From the Kingston (N. Y.) Daily Leader)
The Rev. Dr. Bursell was born in the city of New York about sixty years ago. He studied for some time at St. Francis Xavier's College. From there he went to a college in Montreal, where he acquired a fluent knowledge of the French language. At the age of 13 years he went to Rome and entered the College of the Propaganda. He spent about nine years in Rome, was ordained a priest and in the year 1882 returned to New York. He was appointed assistant to the Rev. Thomas S. Preston at St. Ann's Church.

In 1883 he was authorized by Archbishop McCloskey to form the new parish of the Epiphany. The district of the new parish comprises about 10,000 souls. It was more populous than any other in the city. He soon gained the affection and confidence of his parishioners, whose attachment to him increased as the years went on. He was devoted to them and they to him. There seemed to be in him a rare combination of the zeal of the pastor of souls and of the careful methods of the business man. While he gave himself up with unwearied attention to the spiritual welfare of his flock, he, at the same time, administered the financial affairs of the parish in a most systematic and successful manner. He was the first priest in the diocese of New York who earned the distinction of building a large church and paying off its entire debt. The importance and difficulty of this fact will be appreciated when it is borne in mind that the Church of the Epiphany cost about \$250,000, and that the people were for the most part poor, and that every cent of the debt was paid in less than twenty years.

In the year 1890 he was transferred to St. Mary's Church in Rondout. He had been pastor of the Church of the Epiphany nearly twenty-three years. His parishioners were so loyal to him that they got up a monster petition for his restoration, which, in the course of a few weeks, was signed by 50,000 persons. His transfer to Rondout was the result of complications which arose from his connection with the case of the Rev. Dr. Edward McGlynn. From his boyhood days Dr. Bursell had been Dr. McGlynn's most intimate friend. He admired Dr. McGlynn for his learning, eloquence,

charity and whole-souled devotion to every good cause. He was convinced that Dr. McGlynn had been unjustly treated and that his suspension and excommunication were founded on misapprehension of his teachings and of his attitude toward his ecclesiastical superiors. Dr. McGlynn's counsel, he made use of every legal means which his acute mind could think of to secure the revocation of the unjust sentence. In 1892 the excommunication was lifted by the Papal Delegate, Archbishop Saffell, and Dr. McGlynn was restored with honor to the exercises of his priestly ministry. To Dr. Bursell more than to any other man this happy event was due, an event which may be fitly described as one of the most important in the history of the Catholic Church in America. Dr. McGlynn had multitudes of friends and sympathizers all over the country, whose hearts were thrilled with joy and gratitude at the happy outcome of his severe trials, and they all recognized that the largest measure of gratitude was due Dr. Bursell for the unselfish devotion, tact and ability with which he had conducted the defense of his brother priest.

During the ten years which Dr. Bursell has spent in Rondout, he has endeavored himself all classes of persons. Without distinction of creed or political belief, they pay to him the fullest tribute of confidence and respect. He has won the good will and esteem of all by his courtesy, his kindness and his active sympathy with every good work. They look on him as the finest type of the Christian priest and gentleman. Besides renovating and embellishing St. Mary's Church, he has paid off all its debt. He is the only priest whose privilege it has been to have two churches consecrated. In recognition of his excellent work he was recently named by the Archbishop of New York the first irremovable rector of St. Mary's Church.

He is also largely responsible for the erection of the hospital at Kingston, to which people of all creeds are admitted. It was through his initiative that the project of building the hospital took definite shape. The hospital directors have shown their appreciation of his efforts by electing him president. For some time past the hospital has been free of debt, thanks again in no small degree to the energy and ability of Dr. Bursell. If he had done nothing else than give the first impulse to the building of the hospital and place it on a sound financial basis, this alone would have entitled him to the highest place in the affections of his fellow townsmen. No institution was more sorely needed. It has proved that Kingston wonders how it ever got along without it.

Dr. Bursell is conceded to be the best informed priest on any subject in the United States. His clear, calm, judicial mind, his knowledge, as accurate as it is extensive, and his acute reasoning powers, make his opinion in difficult cases sought for from every part of the country. But, while he has always been assiduous in applying himself to the different branches of ecclesiastical training and in attending to the duties of his sacred calling, he has not omitted to make a profound study of the problems which concern the well-being of society. It would be a mere exaggeration to say that he is a man who feels that his very priesthood imposes on him the obligation of giving his best thought to all the great questions, civil and temporal, which affect the interests of his fellow-men. Hence it came very natural to him from an early day to take a deep interest in educational matters. His interest in education is giving a proof of this by the active part which he is taking in the establishment of a large public library in Kingston. It was, therefore, no surprise to his friends when they heard him spoken of as a candidate for the regency. They feel that no man is more worthy of the honor, and it would be a most gratifying thing to his host of admirers if he should learn that the legislature had invited this wise and warm friend of education, this good priest and public-spirited citizen to become a member of the board of regents of the state of New York.

PRIMARY EDUCATION IN IRELAND.

(Liverpool Catholic Times)
Dr. Starkie, resident Commissioner of Education in Ireland, recently threw out some hints as to a forthcoming change in Irish primary education, and now his Grace Archbishop Walsh, another commissioner, has informed a representative of the Freeman's Journal that the change will amount to a revolution. "Good news!" will be the cry of all who are acquainted with the deficiencies of the governing system of elementary education in Ireland. Indeed, it has not been education at all in any proper sense of the term. The Irish National schools have been the product of a government of sympathy, with their religion and their national feeling. Originally the hope was entertained that it would serve as a means of proselytism. The school books, though free from direct Protestant teaching, had what may be called a Protestant bias. The efforts to make the schools serve the purposes of the Protestant propagandists failed, but the restrictions to which the teachers have been subjected are such that it would almost seem as if the government desired to keep the schools as a means of proselytism. The foundations of anything like useful knowledge could not be laid. The malefactor's children are naturally anxious to thrust out of sight the records of their fathers. When Catholics have been plundered, and shot, and hanged, it was not likely that a Protestant government would consent to place before their descendants proofs of the wealth that had been done. So the introduction of any ideas as to Ireland's struggles before the children in the so-called National schools of Ireland was strictly forbidden. Nay, even in the work of preparing the young for the battle of life, the powers of the teachers were so limited that the wonder is that Ireland has not absolutely failed.

The commissioners, in late years, at least, have not been to blame. Their duty has been to carry out the system, and this some of them undoubtedly have been anxious to do in the broadest spirit. But they have had to bear with serious difficulties. The character of some of these was clearly indicated by Archbishop Walsh in the course of the interview with the pressman. The commissioners are no more able to alter

the method of spending the money they have to obtain a larger grant whenever they think it necessary. Strange to say, the real masterliness in such matters is exercised by the treasury. For the remits system which, whatever may have been its effects years ago, is now out of date and generally discredited, the sum of £250,000 a year is received. Before this sum can be converted to other and better uses, the commissioners must in the words of the Archbishop of Dublin, convert to their views "a number of people whose very identity is unknown to him, who live, in fact, during official hours cloaked and masked behind a sort of screen in London. Like the judges we read of in the tribunals of the old "Venetian republic." With this insight into the working of the machinery we can well understand the meaning of Lord Salisbury's complaint that the control exercised by the treasury is an evil that it has discouraged, impeded and taken away the freedom and the initiative of the departments affected by it, and to it is due much of the backwardness of the departments. The audit of the treasury with regard to the expenditure of the Irish National schools has had one good effect. It led Archbishop Walsh to the conviction that the only way to attempt any piecemeal reforms in the system, and we may fairly conclude that his Grace's powerful influence as a Commissioner of National Education has been effectively employed in favor of the important and radical alterations now in prospect.

When the actual features of the changes about to take place will be known, but, as stated by the Archbishop of Dublin, there are outlined in the report of the Manual Instruction Commission certain reforms which will, no doubt, come to pass. The cast-iron rigidity of the programme, which leaves nothing to local initiative, whether of managers or teachers, is to be abandoned. Greater scope will be afforded for the talent which exists in the discernment of the attitudes of pupils, and in guiding them forward by paths which incline them to move. The results system is, of course, doomed, and this both teacher and examiner will be relieved from the answering of questions and disheartening, whilst contributing no advantage to the cause of education. The income of the teachers will not depend on the answering of questions, but on the progress of the children, which may prove satisfactory, despite the best and most careful instruction, and the energies of the teachers will not be wasted in the employment of them in constantly conducting examinations. Archbishop Walsh, as his evidence before the Manual Instruction Commission shows, is a man of a high order of ability, and he would have undergone this examination and testing their skill by examination. To any examination besides this he would not subject his teachers. The system thus be set free from the work of preparing for the series of examinations which at present they have to pass from year to year, and which is a headway in their profession. Increments of salary and improved status as to pensions he would grant on the basis of length of years and of the level of schools. Whether a reform of this character will be included in the scheme of reconstruction the Archbishop does not state; that it would be welcomed by many of his countrymen, even if it were not, it is to be hoped that measures will be taken to make the whole system "tracy of the soil." In every other country where every child has been a success, its methods have been in harmony with the tastes and genius of the people; and so it must be in Ireland if the end in view is to be reached. There must be encouragement, not merely for progress in the ordinary elementary subjects, but also for the study of the fine old language and the high culture of the Irish people.

A PATRIOT'S SUPPLICATION.

Come back, Columbia, from unholy quest,
Hateful conquest in the Orient
Isle!
Hast thou, proud guardian of the grand
Beneath the banner of the lecherous
Beneath the banner of the lecherous
Of kings who sit on crumbling thrones
Wilt thou trade virtue for the imperial
Star?
Time was when thou aloft the widening
light
Of liberty upheld through storm and
stress
Whose rays, far-faring, bloom instead of
blight
Conferred, and nations rose thy name
to bless
But now, for shame! God's sacred fields
to secure
Without a blast, inverted is the torch!
To guard the home and haven of the
oppressed,
Lead Progress farther in a century's
space
Than all the past; confer invention's best
On every people; unify the race
By wiles that speak and ships that speed
the seas
Hast thou not enough glory thou in
these?
Away with this hysteria of pride
In sudden flitting that the giant's
strength
Is thine to overreach and overrule
The tyrant peoples—lead thou and at
last
Some righteous David's pebble shall
level
The puffed Goliath coveting a crown!
Come back, Columbia, all thy children
cry
Who are not drunk with vanity! Come
back
Mother, say all the legions none who lie
In soldiers' graves, who not for buzzard
sack
And pillage fought, but died to make men
free—
Else what must these thy heroes think
of thee?
—Robertus Love, in Springfield Republican.

Blissful State.

(Chicago Post)
"If ignorance is bliss," he said, and
pained
"Well," she remarked indignantly,
"Oh, nothing, nothing," he returned, "it
was merely thinking how contented and
happy you look."

Professionless Sisterhood.

(Indianapolis Press)
The Ingenue—I hear that Tottie Terror
has been engaged to play Sapho. Straight
or burlesque?
The Soubrette—it will be a burlesque,
but she won't know it.